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as guided by the Holy Spirit. Moses used records only in writing the Egyptian part of *Genesis*; of the remainder of the Pentateuch, Moses himself becomes the great actor and also the narrator. The strongest argument is believed to be the familiarity with Egyptian manners and customs, and with the geography of Egypt and of the peninsula which is manifested by the writer. Under the second head *The Three Legal Codes, of Mosaic Authorship and Date*, he takes up the most vital points urged against the Mosaic authorship. Most strong is the argument touching the acknowledged non-observance of the laws. "Until the time of Ezra there was no hearty attempt to carry out the law in its entirety;" and in various ways he explains why this was the case. Some good points are made in passing concerning Samuel's Schools, "which probably grew out of an attempt made by Samuel, to teach a few young men lodged in booths in the Naioth, or meadows near his house at Ramah, the arts of reading and writing, which he had himself learned at Shiloh." He endeavors to show how impossible it would have been for the Covenant Code to have arisen in the time of Jehoshaphat, the Deuteronomic Code in the time of Josiah, and the Levitical Code in the time of Ezra. The various positions of the Reuss-school of critics are met boldly. The closing paragraph is characteristic of an article at once fresh and instructive, bold but conservative:

And herein, perhaps, lies the solution of the difficulty which the Higher Criticism endeavors to remove. The Mosaic law was not strictly kept, and holy and inspired men labored less zealously than we might have expected for its observance; partly because the political condition of Israel forbade; partly because it was above the moral state of the people, and was intended gradually to raise and elevate them; but chiefly because it was prophetic. Its great use was for future times. And so placed first, with the prophets to build upon it a teaching full of spiritual longings, and leading onward, to Christ, all is in its place. The temple ritual was replete with typical truth, and this the prophets partly unfolded, and so prepared for its full realization in Christ. But their first lesson, from Samuel onward, was that personal holiness must come before ritual. "Behold, to obey is better than sacrifice." And their next lesson was that of hope and the confident expectation of the revelation of a better covenant, which should be written on men's hearts, and which could take away sin. But to reverse this, and suppose that the Levitical theory took form after the uprising of the prophetic schools, and could be inserted in the Pentateuch without stern resistance on the part of the prophets; and to imagine that the change in men's hearts wrought at Babylon by the teaching of Jeremiah, ended in the invention of an elaborate Code, framed on the idea of life in the wilderness, and of a moveable tabernacle, all this is incredible; and until stronger arguments have been brought forward in proof, we must respectfully withhold our assent, and continue to believe that all Three Codes were the work of Moses, and differ chiefly because they were promulgated at different times, and give different aspects of a legislation that was prophetic in its main and most precious teaching.

➤SEMITIC➤AND➤OLD➤TESTAMENT➤BIBLIOGRAPHY.◀

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